

3. Thou hast associated, IKDRA, words
of sacred
-praise with both (the grain and butter of
oblation),
placed togd&er in ladles, and jointly
presented to
thee; so that (the saerificer),
undisturbed₃ remains
(engaged) in thy worship, and is
prosperous: for? to
the sacrifice!, pouring out oblations (to
thee), auspi-
cious power is granted.
4. The JLNGIEASAS first prepared (for
IKDEA,) the
sacrificial food, and then, 'with kindled
fire, (wor-
shipped him) with a most holy rite:
they, the in-
Biatutors (of the ceremony), acquired all
the wealth
of PANI? comprising horses, and cows,
and (other)
animals.
5. ATHAEYAN first, by sacrifices,
discovered the
path (of .the stolen cattle): then the
bright sun, the
eherisjier of pious acts, was born.^a
ATHAETAK re-

enconnter strained collocations, and elliptical and
obscure allusions,
imperfectly transformed into something
intelligible, by the addi-
tions of the Scholiast. Thus, *avah pasyanti*,ⁱ they
look down/ is
rendered special by adding &&oah) 'the gods/ who
look down, it
is said, upon the sacrificial ladle, *kotn.yam*, well-
pleased to behold
it filled with the intended libation. The test, again,
has only " as
diffused light:" the comment adds, " descends on
earth.* In the

next phrase, we have, ** the gods lead that which
is pleased, by
•the libation, and wishes for them, either by
progressive move-
ments, or in an eastern direction (*grdcTia'tji*), as
bridegrooms
delight* What is so led ? And whither ? The
ladle, *chamasa*,
the altar, #«&, as well as the bride or maiden,
ltanyakd, are
filled up by the comment. The same character of
brevity and
obscurity pervades the entire hymn.
* *Ajam*. **JBat** it may mean, as the Scholiast says,
" the sun